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Publishers

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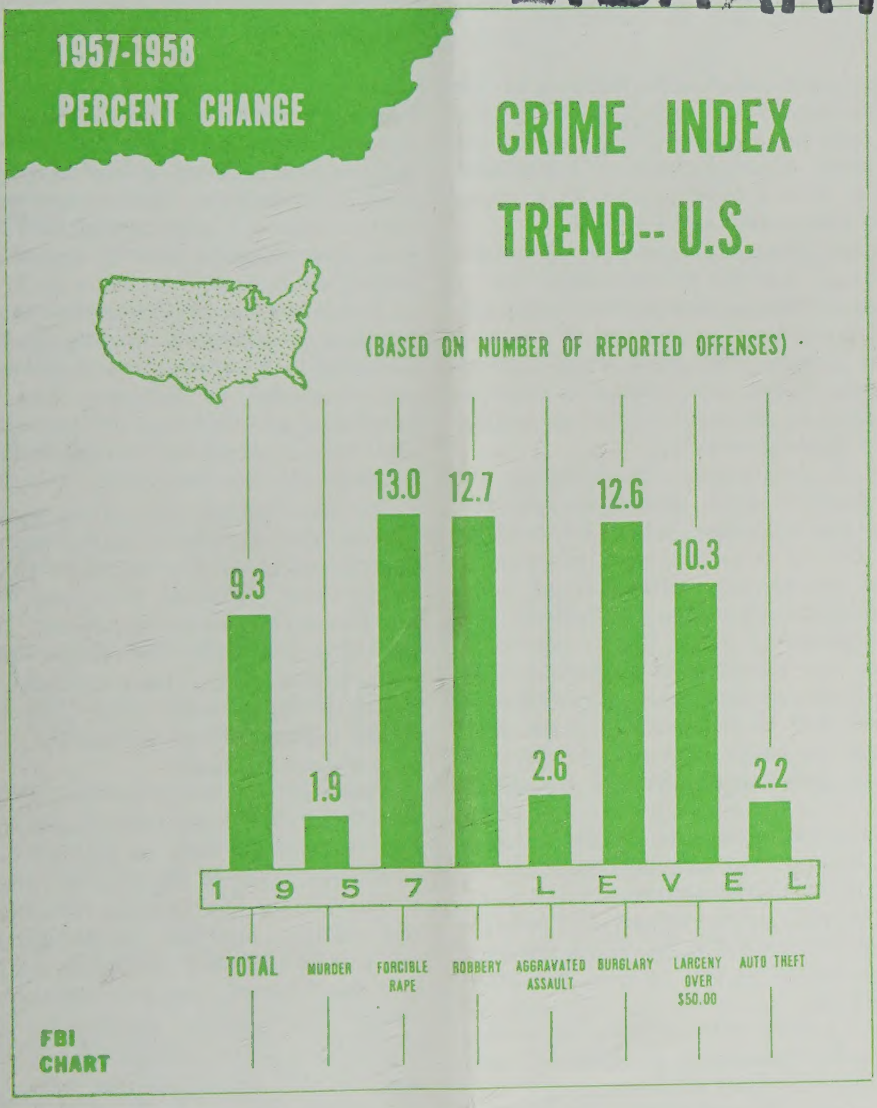


See page seven

PENNSYLVANIA FEDERATED LEGISLATIVE COMMITTEE FIELD DAY ADDRESS

By Hon. John Morgan Davis
Lieutenant Governor
Commonwealth of Pennsylvania

Zembo Temple, Harrisburg, Pennsylvania,
May 12, 1959

I have had many opportunities in the past few months to speak to many groups in an official capacity, but this is the first time since I became Lieutenant Governor that I have spoken to a group that is interested in Legislation.

I know that most people abhor the word, but in a sense you are lobbyists.

There is nothing wrong about lobbying. I think it denotes an interest in certain, specific things. And when such a group as yours shows an interest in government, then in my opinion you are acting as good citizens should.

What I am saying is—lobbying for things that are good, unselfishly, as you do; getting together on a Legislative Field Day to discuss the actions of government—is an exemplification of good citizenship which others can follow.

Government is much like a mirror. It reflects the thinking of citizens. It is the reflection of the morals of citizens.

I hold that if citizens are good, governments are good. Likewise, if citizens are bad, governments will of necessity be bad.

Legislators, also, can be likened to a mirror, in that they are motivated by the morals of their constituents.

The morality of the people of Pennsylvania is the sliderule by which our legislative, executive and judicial members must operate.

And if those who govern know that the people want good government, then the people will have it.

The value of government can be best measured by the oft-quoted phrase of the Founder of this Commonwealth, William Penn. Of course you are familiar with Penn's quotation—"Governments", he said, "go by the motion that men give them."

True, politics can be evil, but there no necessity for it. We in Pennsylva believe that politics is a necessary go

Our forefathers, religious men all them, created a government in 1776, a said specifically, that it was a gove ment "under God."

The citizens of Pennsylvania cons tuted a government, stating in the p amble of this constitution of ours that are "grateful to Almighty God for t blessings of civil and religious liber and humbly invoking His guidance", establish this Constitution.

We look for the divine wisdom of mighty God to direct us in our gove mental actions. We implored that gu ance when we wrote both our Americ and Pennsylvania constitutions.

In this, we differ from those who wr the charter of the United Nations. P haps, as Americans, under God, we ha bound ourselves one to another, becau of our love of God.

To those who wrote the United Natio Charter at San Francisco, there was re son to think of God; to pray to God t never again would nations be involved a holocaust, one against another. Y one nation, anti-God in its nature, not permit the word of God to be enter into that Charter, and it is not there.

Do you wonder sometimes, with recognition to the Divine Being, that tion is still thrust against nation? Wh we permit the anti-Gods of this world stipulate that God will not be mention even in such an important document, th governments cannot be wholly good wholly trustworthy.

(Continued on page ten)

THE CHECK-UP

Rev. Donald I. Robb

(Used by permission from The Christian Patriot)

Now one hundred and eighty is not oo bad an age. For a spry chap like U. amuel America it was a very youthful nd energetic age, in fact. But some- ing just didn't seem right. He sat ere on the edge of the bed with that onstant morning backache and won- ered what the afternoon appointment ith the doctor would show. He stood o, put on his daily burden of national ebt, had a quick breakfast of a tran- uilizer and orange juice, then headed or the office.

The usual amount of work was piled n the desk—the problems at the United ations, some highway headaches, a ew integration items, and on and on rough the paper work. The difficulty as that he just had no one to turn to r advice. "It's a little tough," he ought to himself, "trying to find my ay through these things, and no one eems to have ever been in the same oot before so I could get a little ad- ce. Wish there was a good, successful ation handy so I could talk a few ings over."

The morning went by, lunch too—to- ato and bacon sandwich, coffee, an- her tranquilizer and some rock 'n roll usic in the background from a local ke box.

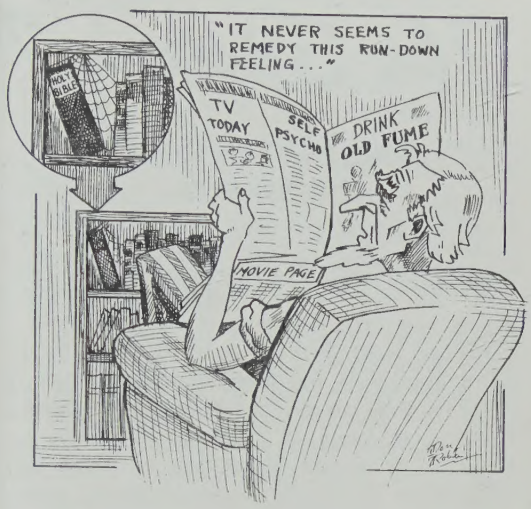
By the time for the doctor appoint- ent, Sam was feeling the daily slump awl over him and rather welcomed the iet of the medical office, the oppor- nity to stop thinking about such king- zed problems for awhile.

"Sam," the doctor began, "you look ed."

"Well, I know it's funny at my age to el that way, but *tired* sure describes . I'm bushed, and things are not get- ng better either. Actually, along with eing worried, I'm bored, I think."

"Well, instead of looking at the mind rst, let's just check a few physical ems. How's your diet?"

"I have been trying to diet lately, but t very regularly. Have been pretty



faithful though about getting at least a half a day of TV in my system, and reading half a dozen movie magazines a week. Have tried to cut down on any literature that makes me think, though; I feel it will prejudice me one way or another. I admit that it has its problems, but to relax myself, I've tried to keep my brains rather stupefied occasionally. You know that my capital is one of the heaviest drinking towns I have, don't you?"

"I wonder if you are really getting quite the balanced diet I was thinking of," said the doctor. "Do you go to church regularly?"

"Of course I do. Why ask that?" pouted Sam.

"The figures here on your chart show that you pay about 3% attention, and that you're only 60% religious at all. And at best, on your very best Lord's Days... about a third of you doesn't get to any services, and your year round average is about 10% going to a religious service of any kind! Sam, you may be missing one of the most important things there is concerning your health."

"But I've got to keep a broad mind, you know. Don't want to offend anyone."

"For now, let's check a few other things, Sam. How are you feeling morally?"

U. Sam America thought for a moment, walked to the window and stared out silently for a full minute. "You get

(Continued on page nine)

The Editor's Page

BEWARE OF KOWTOWING TO DICTATORS

The attention of America today is centered on Soviet Premier Khrushchev's visit to the United States. The future alone can tell if any real good is to be achieved from this visit. In the meantime we cannot help but have our misgivings.

It is ever to be remembered that the Communist game is ever one of distraction and diversion. Attention is drawn to rockets to the moon, conferences on disarmament, nuclear tests, summit talks, not with a view to accomplishing anything thereby except to gain time, to drag things out until the American people, in the words of David Lawrence are made "to grow weary of international tension and finally to accept the immoral and unlawful conquest of millions of people now enslaved."

The danger is that Khrushchev, with his smiles, and exterior cordial and polite attitude, and his apparent enjoyment of his visit to America may lead many Americans to forget that he is the "butcher of Budapest," the man who is responsible for the murder, exile and imprisonment of tens of thousands of people in Eastern Europe. His crimes must never be forgotten. There are tens of millions of people in the world today who are in bondage in the concentration camps of the two big Communist regimes—in Moscow and Peiping—many of these people are being tortured daily.

For these oppressed people let us show the deepest sympathy, and while we maintain the dignity and display the courtesy that is becoming to America, let us not do so in such a way as to lead Khrushchev and his party to misconstr this courtesy for approval of acts cruelty and crime.

By his past and continued ac Khrushchev is distinguished as the crue est man alive today—a man who is rea "to bury" us at any moment if necessa to achieve the success of Communism.

In San Francisco the Soviet bo heatedly told the chiefs of the Americ labor group, "You defend your syste I defend mine. Our positions are irreco cilable." That puts it straight. T positions are irreconcilable. In the fa of this fact let us pray—pray that may ever remain strong, pray that may remain true to the moral principl upon which true freedom rests, pray th we may find ways to bring the criminal guilty to the bar of justice. Pray that may ever remember that as "a hou divided against itself cannot stand" neither can a peaceful world exist whi is half slave and half free. "Our pos tions are irreconcilable". In th Khrushchev spoke the truth. For Ameri to forget this is to take a backwa step in world history.

****

BIBLE READING LAW DECLARED UNCONSTITUTIONAL

A three-judge Federal Court has rule unconstitutional a Pennsylvania law r quiring the daily reading of Bible verse in public schools.

The ruling came in answer to a su filed against the Abington Twp. Scho District and four school directors by M and Mrs. Edward L. Schempp of Rosly who are Unitarians.

THE CHRISTIAN STATESMAN, founded in 1867, devoted to Christian Political and Social Science, is the official organ of The National Reform Association, an organization of Christian citizens, founded in 1863. J. Renwick Patterson D.D., Editor. Published January, March, May, July, September and November at the Association's Headquarters, 109 Monitor Avenue, Pittsburgh 2, Pennsylvania.
(Second class postage paid at Pittsburgh, Pennsylvania)

The particular law involved was en-
ted in 1949, but a similar statute has
en on the books since 1913.
The Schempps, who are the parents of
ree children, charged that the law actu-
ly provided a religious service to be
nducted in the public schools.

Attorneys for the school district argued
at the stipulation that the verses were
be read without comment indicated that
ere was no establishment of religion by
e Commonwealth. The Court, however,
ed the law prohibited the "free exer-
se of religion" and interfered with the
rents' right "to teach his own faith to
s child or to teach him no religion
all."

The Court was made up of Chief Judge
nn Biggs, Jr., of the U.S. Circuit Court
d U.S. District Judges William H.
rkpatrick and E. William Craft, Jr.

Attorney General Anne X. Alpern is
idying the Federal Court ruling before
termining what action the State will
e. Officials of the State Department of
blic Instruction indicated they would
e their cue from the Attorney General's
ice. The ruling will be appealed direct-
to the U.S. Supreme Court. In 1952, the
S. Supreme Court ratified a New Jersey
urt decision which upheld a law similar
the Pennsylvania statute. In 1948, a
te attorney general's opinion held that
Pennsylvania statute was constitu-
nal.

Pending instructions of the Pennsyl-
nia attorney general, most school dis-
cts in the State are expected to con-
nue observance of the law despite the
ederal Court ruling. Pittsburgh and
legheny County school officials have
rected that the practice of starting each
y with verses from Scripture continue
nding a final decision on the matter.

Whatever the final decision, the Nation-
Reform Association will continue its
tness in behalf of the Bible and its
ghtful place in the instruction of our
uth in the public schools, believing
at the state has a right and a duty to
ach morality to its youth, and that in
e teaching of morality the Bible, with
moral law is indispensable.

S.B. 405 IS LAW IN PENNSYLVANIA

Pennsylvania's newest Sabbath law, which was to have become effective September 13, 1959, has some real teeth in it. Retail marts that have been paying token $4 fines under the earlier law prohibiting "worldly employment" on the Sabbath may now expect to pay $100 fines for first offenses and $200 for follow-up violations. Repeat offenders also risk 30-day jail terms.

The new law is designed to prohibit the sale of certain non-essential consumer goods on the Lord's Day, such as clothing and wearing apparel, clothing accessories, furniture, housewares; home, business or office furnishings; household, business or office appliances; hardware, tools, paints, building and lumber supplies, jewelry, silverware, watches, clocks, luggage, musical instruments, recordings or toys.

The new law had the backing of the Pennsylvania Federation of Labor as well as the support of most of the church and reform interests within the State.

As was to be expected, the new law is being tested in the courts. In Pittsburgh and Philadelphia, merchants threatened by the new law are pooling their resources to appeal to the courts on constitutional grounds, and an injunction has been obtained in the courts withholding the law from operation until a decision of the court has been obtained.

This bill was not passed as a religious measure, nor with the intent of depriving anyone of his religious liberty. It was passed primarily as a social and economic measure, and as a means of protecting the right of those who labor to have one day of rest in seven. Its purpose is the protection of a fundamental human right—the right to rest and the right to worship. There is nothing in the new law compelling anyone to be religious, to believe any religious tenet or to perform any religious duty. The law does, however, prohibit certain unnecessary commercialization of the Day, and protects the individual in his right to a day of rest, and freedom, therefore, if he so desires, to participate in the public worship of God in the church of his choice.

MY GOD AND MY COUNTRY

By Rev. Walter E. Isenhour

It is great to live in a country where we are free to worship God according to the dictates of our own conscience. Such is America. I wonder if the masses of our people appreciate this as they should. No doubt many do not. However, if they knew what it cost our forefathers to make this possible—this sacred liberty—perhaps they would love and cherish this wonderful land in which we live far more than they do, and would appreciate the beautiful flag that waves over us.

Our forefathers came to America for religious liberty. They braved the stormy seas in order to get here; braved the perils of the wilderness at the risk and sacrifice of their lives, or many of them did. They suffered hunger and disease, numbers of whom died in their earnest endeavors to build homes, churches and schools. Thousands shed their life's blood on the battlefields when they fought for our independence. They made possible the truthfulness of our great national hymn, "America," which millions have delighted to sing, and which should be sung by millions of voices today. We should realize what it cost to make possible its reality.

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where our fathers died,
Land of the pilgrim's pride,
From every mountain side
Let freedom ring!"

No one born on American soil, or who has become a citizen of our nation, can afford to become traitor to our Government, our sacred religious liberty, and betray us unto any foreign foe. What a glorious privilege to live in a country of Bible and churches, and under the stars and stripes of a flag that waves "over the land of the free and the homes of the brave!" Under God Almighty, I know of no other nation on earth that has been so highly favored and wonderfully blessed as the United States of America. This is a land of plenty. Plenty in material blessings, plenty in churches and schools that dot our land; plenty of golden and priceless privileges and opportunities for our youth to make great and noble men and women, and to succeed in worthwhile undertakings, endeavors, and business by which to earn an honest and bountiful livelihood.

Indeed, we have a great country, and why can't we realize it? Of course the enemy that made it difficult and hard for our forefathers to come to these great shores and settle the wild and unbroken wilderness is still the same enemy today that would delight to see us brought under Communistic powers that would rob us of our churches and schools, our liberty to serve and worship God, our prosperity in work and business, and our strength as a nation morally, educationally, spiritually, financially, and in manpower.

Think of living in a country where atheists and infidels have the reigns of Government in their hands! Naturally where God is rejected, and where the religion of the Lord Jesus Christ is scoffed and scorned at and refused, and where the church is denounced and her doors closed to sacred worship, and where the schools of one's country, founded because of God and the Holy Bible, are set aside, and freedom to act according to the dictates of one's conscience and better judgment is not permitted, there couldn't be but little left but oppression and suffering. Why can't our leaders in Government, in education, in Christian service and worship, in business, and as writers and as publishers, see this? Why can't every American citizen see this? Why don't millions of our people say in the language of the Psalmist, "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens," (Psalms 8:1), and then live to exalt His name, His cause and kingdom above everything on earth? It

(Continued on page nine)

PENNSYLVANIA HAS NEW MOVIE CENSORSHIP LAW

A new law designed to overcome the S. and State Supreme Court objections ler which Pennsylvania's old movie sor board was ruled unconstitutional just been signed by Governor David Lawrence.

The new statute prohibits the exhibi- of "obscene" films and embodies a inition adopted by the U.S. Supreme urt in a 1957 case in which movie sorship was outlawed.

A film, says the new law, shall be med obscene "if to the average person lying contemporary community stand- s its dominant theme taken as a whole peals to prurient interests."

Under the new law the Governor will point a three-member censor board. The rd is empowered to review any picture er its first showing, and ban further ibitions. Advertising of blacklisted ns also is prohibited.

Prescribed for violators are fines rang- from $500 to $1,000 and six-month l terms.

Movie operators have the right to peal, first to the board members them- ves, and then to county courts.

Immediately following the signing of bill the Pennsylvania Association of usement Industries, Inc., made plans file a court suit testing the constitu- nality of the new movie censor law.

Head of the Association, William ldman, said that "it is most inappro- ate that Pennsylvania, the cradle of erican liberty, should take this move destroy our cherished right to freedom expression." He said the group has ained Attorney Harold E. Kohn of iladelphia to press the suit.

t is hardly necessary to say that the tional Reform Association stands nly in support of this new law. We ieve in liberty but those opposing this apparently confuse liberty with li- se. True freedom is liberty under law. h license, anything goes.

INCREASE IN CRIME OUTSTRIPS POPULATION GROWTH

The new *Uniform Crime Reports* for the United States, published for release September 2, 1959 by the FBI presents the volume of crime in the United States measured for the first time by the new Crime Index which is composed of seven separate crime categories, namely, murder, forcible rape, robbery, aggravated assault, burglary, larceny over $50 and auto theft. Since the categories of larceny under $50.00, negligent manslaughter and statutory rape (no force used—victim under legal age of consent) are, under the new index omitted, the total number major crimes reported for 1958 will appear lower than the total in 1957, although actually, on the basis of the seven categories listed, there was an overall increase in crime in 1958 of 9.3 percent over the 1957 level. There were increases in all the individual classifications measured ranging from 1.9% for murder to 13% for forcible rape.

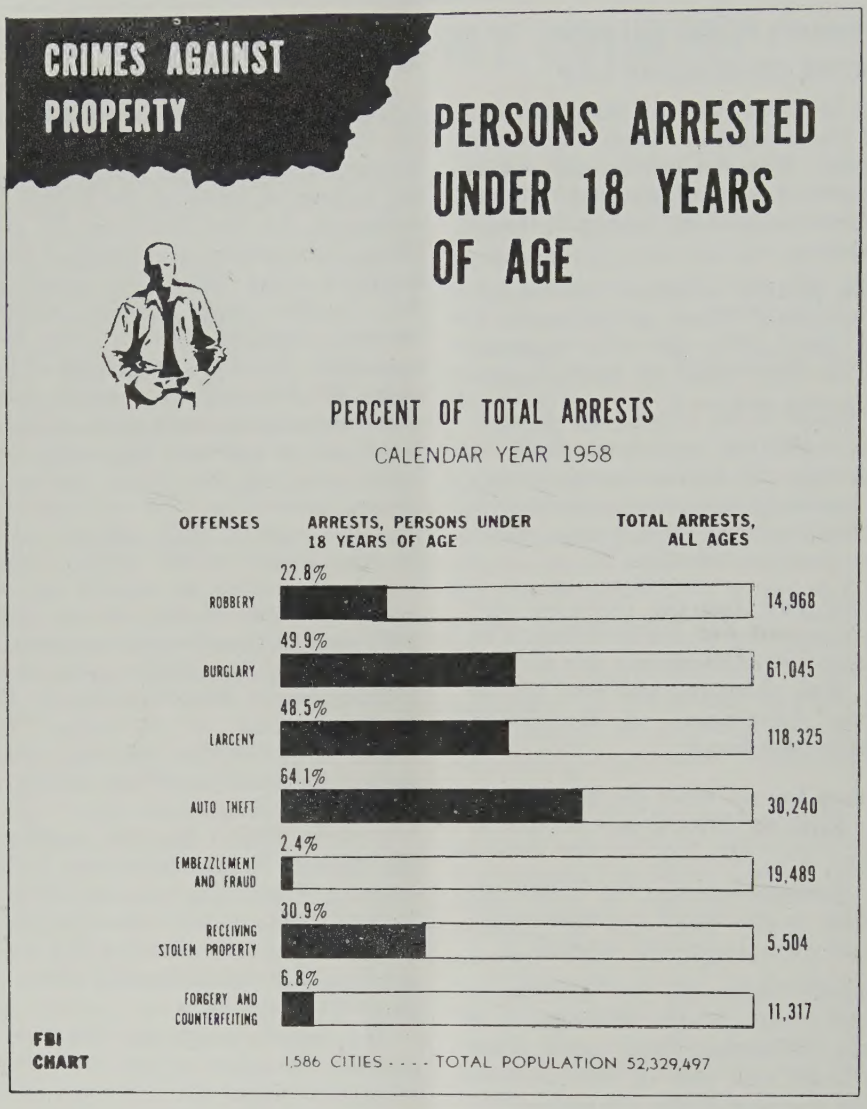
Increases in the various categories above the 1957 level are shown in the FBI chart on page one.

It is estimated that the population in the United States increased 1.7% from 1957 to 1958. The percent of increase in the Crime Index was five times as great. Thus, it is obvious that crime is growing far more rapidly than is the general population.

The reports point out that arrests for persons 18 years of age and over have increased about one percent each year for the past five years, while arrests of persons under 18 years of age have increased about 10 percent each year.

Percentagewise, this increase in the arrests of youths was greater than the increase in the number of young people in the population, indicating that the increase in the youth population does not account for all of the increase in youth arrests.

Although youths under 18 represented only 12.1 percent of all persons arrested, they were the subjects of 64.1 percent of the arrests for auto theft, 49.9 percent of those for burglary, 48.5 percent of those for larceny, 30.9 percent of those for receiving or possessing stolen prop-


CRIMES AGAINST PROPERTY
PERSONS ARRESTED UNDER 18 YEARS OF AGE
PERCENT OF TOTAL ARRESTS
CALENDAR YEAR 1958
OFFENSES
ARRESTS, PERSONS UNDER 18 YEARS OF AGE
TOTAL ARRESTS, ALL AGES
ROBBERY 22.8% 14,968
BURGLARY 49.9% 61,045
LARCENY 48.5% 118,325
AUTO THEFT 64.1% 30,240
EMBEZZLEMENT AND FRAUD 2.4% 19,489
RECEIVING STOLEN PROPERTY 30.9% 5,504
FORGERY AND COUNTERFEITING 6.8% 11,317
FBI CHART
1,586 CITIES - - - - TOTAL POPULATION 52,329,497

erty, and 22.8 percent of those for robbery. In other specific categories their indicated participation in crimes ranged from 18.5 percent of all arrests for forcible rape down to less than one percent for driving while intoxicated, drunkenness and gambling. The percentage of total arrests for persons arrested under 18 years of age is shown in the FBI chart on this page.

These facts reveal the growing seriousness of the crime problem in the United States and indicate that there is something seriously lacking in the training of those youth of our nation who become involved in these criminal offenses. Th solution of this problem calls for a aroused public opinion through educatio effective counseling, stricter legislati and better law enforcement. It involve also the better training of our youth. Th growing crime problem stands as a cha lenge to our churches, our law enfor ing agencies and to our schools.

Young people who have dedicated ther selves to Christ and who seek to live b His law as revealed in the Word of Go do not become involved in these crime

It would be difficult to pin-point th exact cause of this rising juvenile crim

e. It would seem to indicate that there s been a serious neglect of moral ining in the home, that the trend to- rd a totally secular education in our blic schools has been detrimental to e morals of our youth, and that there s been a failure on the part of the urch to reach a large segment of our uth with the restraining influence of e Gospel of Jesus Christ.

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ELIZABETH A. SMART RECTOR OF LEGISLATION FOR THE IATIONAL WCTU TAKEN BY DEATH

The notable career of Elizabeth Allen iart came to a quiet end on August 16 the Washington Sanatarium. The victim cancer, she had battled for almost a ar to win her fight with the disease. Elizabeth Smart was the daughter of the rsonage. Her father, the Rev. John rdiner Smart, was a minister of the tch Reformed Church in Schoharie, New rk when she was born. She attended ith College, graduated cum laude, and s elected to Phi Beta Kappa. She de- ded to enter the law and matriculated the New York University Law School. e was admitted to the New York State r in 1915 and was a practicing attorney that State.

In 1940 Elizabeth Smart came to Capi- Hill as the Director of Legislation for e National Woman's Christian Temper- ce Union. Her legal and journalistic ckground had prepared her for her pub- relations task as she made her ap- oaches to the members of the Congress behalf of pending moral and social, rticularly temperance, legislation. She oked upon herself as the voice of the ousands of women in her organization. e had a sense of "calling" that few, any, lobbyists have ever had.

Elizabeth Smart was related to many ganizations including the League of man Voters, the General Federation of men's Clubs, the American Bar Assoc- ion, the National League of American n Women, and the American Academy Political and Social Science. Her most ive interest apart from the WCTU was ven to the National Temperance and ohibition Council which includes twenty-three organizations working in the field of temperance reform. She was the secretary for many years, and was chair- man of the Legislative Committee at the time of her death. She has been the key person in the organization for so long that her passing is almost an irreparable loss.

Above all and through all, Elizabeth Smart was a good woman. We shall miss her sadly, but we shall carry on in her faith that

"Though the wrong seem oft so strong,
God is the Ruler yet."

****

"The alcoholic lives to drink and drinks to live as he attempts to find ful- fillment in a bottle rather than in God and in other persons."—Rev. Robert Regan, Jr.

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MY GOD AND MY COUNTRY

(Continued from page six)

is our privilege, our duty, ou. responsi- bility. What are we doing about it?

Freedom to live one's life as God has made it possible, to love and wor- ship Him accordingly, and to enjoy His presence, and to fellowship with His people, is more than diamonds and pearls, gems and rubies and the riches of earth. This is indeed a pearl of great, GREAT price, and let's not sell it for naught.

****

THE CHECK-UP

(Continued from page three)

down to cases, don't you, Doc? You touched a sore spot for sure. Doc, my homes are breaking up so fast it makes my head spin. One out of three. One out of every three of these bright-eyed, hopeful young marriages ends up in di- vorce. These are my kids, Doc, and this hurts, and it hurts badly. And the young- er ones too. Not marrying age yet, their troubles come so much from their homes though."

"I know," said the doctor. "I was checking your last X-rays and I could see that most of the cities have tre- mendous problems. Kids without a

reason for living. Their kicks come from speed, or trash reading, or fights, or immorality or narcotics."

"It keeps me awake if I stop to think about it," said Sam, "but I don't have any answer for it, just little pain killers that only touch the surface of the problem. But, Doc, there is another thing that ties in here somewhere... sex worship. It's in everything I read, even the ads and TV commercials. It saturates the movies; it just has become the Big Ideal for me. But it doesn't seem right altogether."

"I remember a Bible verse," the doctor interjected. " 'Keep thy heart with all diligence, for out of it are the issues of life.' When a person fills his heart up with some of the things you've been feeding yourself, you just have to expect the natural results. Sam, if you leaned on a hot stove you wouldn't be at all surprised at getting burned... but you cram yourself with thin entertainment that just is a superficial escape much of the time, don't have a moral basis for an enormous percentage of your homes, have tried to cut out Christianity from so many of ..."

"Hold it now!" Sam held his hand up like a traffic policeman. "Let's not get too specific here. Religion is one thing; Christianity is another. Doc, I can't go taking too clear sides in a thing like this. There are a hundred, maybe a thousand, different religions out in my towns. I can't just stick my neck out and tell them what they are going to believe... for a well educated man you sure get some wild ideas."

The Doctor continued, "I can sympathize with that, but remember Who gave you your start. The Lord has kept a very special eye on you from the day Chris Columbus found where you were going to live. You can't deny what you've received from God, can you?"

There was no answer. U. S. America just stared out the window at a paper boy throwing the afternoon paper onto a porch roof.

"Look, how long can you go on ignoring Christ?"

"I'm NOT ignoring Him... I mean, I don't think I am... Now just a minute. I came in here to get checked over, and I'm getting a sermon, and one I don particularly like either. Listen, the isn't much the matter with me... I hav some sort of kink in my Congress no and then, my missiles are stiff, I can seem to get off my 'fun' theme lon enough to be serious... and I get bore and a little scared now and then. No that isn't too much for a limber youn country like me, is it?"

"It's enough."

"Don't you have some pills, or a sho in the arm? Maybe a wonder drug woul help. If money is the hitch, I can go i the hole a little further for it."

Doc just wrote quietly for a momen then spoke rather soberly, "I can't d anything more. Try this address, then is no one who can do anything if H can't. Good-bye."

Mr. S. America felt pretty poor as h left, afraid that he had lost some of th friendship he and the doctor had enjoye before. He followed the directions give him, passed the outskirts of town an realized he had not been in this are before. It seemed quite different, bu not in any particular way on which h could put his finger. Finding the offic wasn't hard, but when he saw it, a kno came hard into his throat. In this strang part of the country, in an unusual neigh borhood, the sign above the door sti blazed into his eyes with the simple clear lettering: "THE GREAT PHYSI CIAN... FOR THE HEALING OF NA TIONS... AND THE GOVERNMEN SHALL BE UPON HIS SHOULDERS."

He was a little afraid... but then there really wasn't anywhere else to go

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PENNSYLVANIA FEDERATED LEGISLATIVE COMMITTEE FIELD DAY ADDRESS

(Continued from page two)

Christianity and Government must hand in hand in our daily work in t legislative halls.

You cannot be a responsible Christi without being a responsible citize Pontius Pilate washed his hands of r sponsibility; he is no example for off cials to follow.

Christ did not preach from the safety an ivory tower. He participated in the oblems of the world as much as did any an who ever lived. He didn't avoid the sues of His day; He criticized, He ted.

He did not close an eye to the money-ders in the Temple. He threw them out! Good Christians in following the ex-ple of Christ—in accepting the person-responsibility which He espoused—st interest themselves in government.

Again, William Penn admonished us t—"pure religion is doing right and ng just." And those in politics, who not do so, must be thrown out of the ple of government.

congratulate you that your efforts ror your own morality; that your in-est in government is a Christian in-est; that you are trying to do good for citizens' sake.

We tend to delegate our Christian ies and responsibilities. We would e to leave the headaches and brickbats public life to the politician; we leave trying problems of teaching the child the teacher; we leave the poor to the ial worker; we let our clergymen visit sick.

t is good to gather here during a Leg-ative Field Day to discuss good legis-ion. But think of what happens here ay or other days of the year, and don't ve the work of promoting good legis-ion to only a few.

And remember this. If legislation is ded, as you undoubtedly think, you uld be hypocrites if you fought for this islation, and did not fight for the es to provide it.

tell you that you cannot call yourself Christian on the one hand, when you nt for the mentally ill, the retarded ld or education for the masses—then demn the politician who must stand be criticized by the citizenry for nanding taxes.

You cannot have program—good legis-on—without having appropriations.

You cannot expect service, without ing bills.

f you suggest legislation, then sug-t methods of paying for it, for taxes, are the responsibility of the good zens. In thinking of Christianity I am also reminded that one of the Apostles was a tax-collector. Perhaps he should be the patron-saint of politicians, if he is not already so.

I don't need to remind you that as Christians you should care for the needs of all peoples.

St. Matthew reminds us that "Christ came not to be ministered unto, but to minister." We who are also the children of God must minister likewise.

Edmond Burke wrote that Government is a contrivance of human wisdom to provide for human wants. Men have a right that these wants should be provided for by this wisdom.

Government has come of age, and concerns itself today with hundreds of services—or call them ministrations, if you will—to the people.

Christ's actions are reflected in Christian people, and the actions of those people are reflected in their governments.

The world needs positive Christians, strenuous Christians, yes, muscular Christians in the field of government.

If they are rallied, we can maintain true Christian government.

Christianity, we believe, is the most practical way of life ever devised.

If we believe so, we must be practical Christians, not practically Christians.

There is no short-cut to our responsibilities. We accept them or we don't.

If we do not accept our responsibility as citizens, we must expect a government that does not mirror our Christian philosophy.

We are Christians or we are not.

We are good citizens or bad.

We are practical or we are impractical.

We are for good legislation, or we are hypocrites.

If we apply the teachings of Christ to government we cannot fail to make it good.

I congratulate you for accepting the challenge as you do here today.

Let us pray that more people will find the strength to do so, and that all of us will never be found wanting in our acceptance of each individual's share of Christian responsibility.

May your mirror reflect a government that is good—for then it will reflect your goodness.

FROM THE STUDY WINDOW

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VALLEY FORGE

Early this September I had occasion again to drive around Valley Forge. I stopped to read the inscription on the memorial arch, wandered through Washington's Headauarters with its collection of antiques, stood for a few minutes in the Gothic darkness of the chapel.

Each time I visit Valley Forge, it seems incongruous that a spot of such beauty should commemorate a time of such suffering. In the spring now the dogwoods bloom white and pink where in the winter then the unshod men left red footprints in the snow. On the beautiful hillsides stand replicas of the huts, fourteen feet by sixteen, which housed twelve men, hungry, bitterly cold, many of them sick. Three thousand men—more than a quarter of all who camped there—died that winter. "It is impossible," says a sober historian, "to exaggerate the misery of the troops."

It was also a time of prayer. On the prayer stand in the Chapel are cut words from Washington's diary, referring to a day of prayer called by the Virginia House of Burgesses during the Valley Forge spring, "Went to church & Fasted all day." An old two-cent stamp pictures the familiar scene of Washington at prayer at Valley Forge.

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When we show off our country these days, to the Russians and to the rest of the world, what we show off is our standard of living. We send wash-and-wear clothes to Moscow, with an automatic washer to wash them in. We boast that the Russian style show in New York is not so stylish as ours in Moscow. We talk of cars per capita and the number of gadgets in the American kitchen.

We are grateful for these things; but they do not make America great. A trip to Valley Forge would do us all good. America was not founded by men supremely interested in comfort and luxury Washington could have found that at hom in Mount Vernon. The men at Valle Forge were willing to sacrifice becaus they wanted to be free; and many of the had a humble faith in God, who the believed created them to be free.

Of course, the story was not all th simple. There was plenty of cupidity soldiers who deserted the camp at Valle Forge to join the well-fed British arm down the Schuylkill in Philadelphia There was stupidity, too, a commissar department that left barrels of clothin and supplies to rot for lack of transporta tion while the army froze and starved But this is not what we remember abou Valley Forge, nor is it the importan thing.

The importance of Valley Forge is tha men were willing to suffer and to die i order that their country might be free It is that spirit that made America great It is that spirit, gadgets or no gadgets which will keep her great.

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President and Executive Secretary Attend Harrisburg Meeting

On Tuesday, September 15, 1959, D William W. McKinney, President, and D J. Renwick Patterson, Executive Secr tary, of the National Reform Associatio made a flying trip to Harrisburg to atte a meeting of the Pennsylvania Federate Legislative Committee. Several mor issue bills were on the House Calend for that day, and contacts were made b Dr. McKinney with several members the Legislature who were voting on thes bills. Dr. Patterson was able to gath some valuable information to be used i our new Liquor Facts Folder which i now in the process of revision and wi be printed within the next ten days.

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A man who drinks now and then usua ly drinks more now than he did then.